HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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N. P. ROGERS, Editor.

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HERALD OF FREEDOM.

For the Herald of Freedom.

First Annual Report of the Female Anti-Slavery Society of Dunbarton N. H.

July 4, 1838.

One year has passed, since about 40 of the women of this place, assembled within these very walls, united in forming an Anti-Slavery association, auxiliary to the Ladies' Anti-Slavery Society of Concord. And that was a day to be remembered. The Anti-Slavery women of Dunbarton felt, that the time had come for united, vigorous effort. And they rallied around the standard of universal freedom, the avowed advocates of unconditional abolition. They wished to throw their combined influence into the present noble struggle for the total overthrow of American slavery. And now that their first anniversary has come round, it becomes them to review the labors of the year, and see if they have been in any degree commensurate with the magnitude of the object for which they organized. The retrospect, if an impartial one, may be painful;—but the time has come for the report to be given, and the record of the year must be made out.

NUMBERS.

We find on our list of names 52. Two of these are now numbered with the dead. Their emancipated spirits have taken their flight, we trust, to purer climes,—they no longer breathe an atmosphere polluted by the all-contaminating guilt of slavery.

PECUNIARY AID.

We have contributed to the treasury of the parent society about $36,00—10 of which were to constitute two of our number life members of that society. The amount expended for anti-slavery publications cannot be determined.

PRESENT STATE OF FEELING.

In point of interest, we have certainly lost nothing, and we think gained much since our formation. We have studied the signs of the times, and watched the progress of our cause, with intense interest, and may we not add, with fervent prayer. Never did any cause present more thrilling appeals to the sympathies of woman's heart,—never did the claims of this, so powerfully operate to draw out these sympathies, as at its present important crisis. The year has been one of no common interest. The pillars of slavery have been shaken as by a great moral earthquake. Its dark temple has been illuminated by a flood of "mingled light and love" —and the fetters of the slave are already beginning to melt. It may be a tedious process—but O! may the fire that has been kindled on the altar of Freedom, never go out, till the last link is dissolved.

The cry of blood from the grave of the martyred *Lovejoy* has reached our ears;—and we seem still to hear the howlings of that tempest of human wrath, that swept him from his consecrated post, and made his wife a widow and his children fatherless. That fatal deed has awakened the sympathies of many a wife and mother in our land, and brought up, more firmly to the contest, a host of woman-hearts which have declared eternal war with that legalized system of oppression that has disgraced our country with a stain so foul.

Whatever view we take of our cause, we see its course is onward. The reign of terror has not indeed passed. Mob supremacy still sways its lawless sceptre over some of the fairest portions of our land. The spirit of slavery is, even now, nurtured in many of our seats of science—and cradled in our very pulpits! But there is a redeeming spirit abroad in the land, before which this dark spirit of slavery will retire and sink in the darkness of its own grave. We read its speedy overthrow in the "Elmore correspondence"—in the letter of governor Everett to Edmund Quincy, Esq.—and in the proclamation of governor Ritner with regard to the Philadelphia riot. We see it, in the rapid progress of true abolition principles, through the length and breadth of the land. But ere they completely triumph, the blood of another Lovejoy may crimson the soil of freedom. And woman too, if she does not retire from the field, may fall in the conflict. It had not been strange, had the city of Philadelphia during the late riotous proceedings there, been made the scene of female martyrdom. The Female Anti-Slavery Convention (of which one of our number was a member) was surrounded at the very doors of freedom's hall, by an infuriated pro-slavery mob, and hunted by the foes of liberty and equal rights through the streets of that far-famed city of "brotherly love." And did the heart of woman there "quail" at the sight of her foe? Did she fly from danger—and from duty? No. There is in the hearts of many of the daughters of the puritans, a real sublimity of courage. The principles of freedom, they can never surrender. O! may they defend them only in their proper sphere. Whatever may be their *rights*, may their feet never be diverted from the path of *duty*. And what are the duties of woman? What her appropriate sphere? "Home is her dwelling place, her theatre of action." Yet (though she finds within them duties which most appropriately belong to her) she is not to be *confined* by the walls which embrace the domestic circle. The Apostle, in speaking of the duties of women, 1 Tim. 5: 14, says, "they are to guide the house,"—but not to circumscribe their sphere, for in the same chapter he makes it their duty, as circumstances admit, to "relieve the afflicted and diligently follow every good work." He thus allows them, and directly points them to, an enlarged sphere of action.

Woman, within the last few years, has assumed tremendous responsibilities. Her voluntary associations—her annual conventions, require a concentration of talent, and piety, and wisdom to support them. And we believe there is *female* talent, and piety and principle enough, nobly to sustain them. A "stranger guest," in a late speech in the capitol of our country said —"The God of nature has invested the female sex with an influence that man could not destroy if he would and which he should not destroy if he could." A sentiment which, emanating from such lips and in such a place, shows that this influence is beginning to be felt. And if man cannot destroy it, O! let woman beware that she does not destroy it herself by departing from her true province. A late writer (who early embarked in the abolition enterprise) has so well expressed our views on this subject, that we cannot forbear affixing to this report some of his remarks.

"The fact that woman's sphere is subordinate to that of man, does not prove that it is any less important. *She* has the first moulding of the infant mind; she stamps, as it were, the character of the generation in which she lives; she moulds the minds that are to sway the destinies of society; she gives the first training to those who are to rule the world; and nothing can be more important than her influence. The part our Saviour acts in the work of redemption is subordinate to that of God the Father, but no one ever imagined that it was, on that account, less important.

Some celebrated modern writers, in their zeal to maintain the equality of the sexes and the rights of woman, have contended that the appropriate sphere of both sexes is the same—that the subordinate part which woman now acts in society is all owing to the unjust and wicked usurpation of man. The broad principle is laid down by these stern advocates for woman's rights, that whatever it is right for a *man* to do, it is right for a *woman* to do. This principle, stated in these very words, has been laid down by a late female writer of great note, and has been received with great apparent satisfaction by many of her readers. But such a principle appears to me to be as much at war with the obvious teachings of nature, as it is with the precepts of God's word. Let this principle be adopted and acted out, and society would lose half its charms. Some of the sweetest fountains of human happiness would be dried up. All that is lovely and enchanting in what we now regard as peculiarly adapted to the female character, would be lost, would be swallowed up and as it were obliterated, amidst the masculine qualities of the other sex. For myself I believe that the adoption and carrying out of this principle of equality of the sexes in all respects, and of perfect identity as it respects their sphere of action, would be one of the greatest calamities which could befal the female portion of community; especially in a christian land, where they now enjoy the rights and privileges which appropriately belong to their sex, and are treated as the companions, counsellors, and help meets of man.

But is it asked, was not *Deborah* a judge and a governor? True,—but this was an exception to the general rule;—and it is an exception, observe *marked out* by God himself, who *made* the rule,—an exception applied to a *particular* individual, on whom God exerted a supernatural influence, and whom he *qualified* for her work by supernatural aid. And I would ask, who but God has a right to make *exceptions* to rules which God himself has laid down for the regulation of our conduct? If one individual may make exceptions, another may, and *all* may, till the rule itself is completely *nullified* by exceptions. Such a course of assuming the responsibility of making exceptions to God's rules, is by no means admissible. And let it be remembered that even Deborah, though a judge and a civil ruler, did not think of assuming the office of *general* as her predecessors had done, and leading the armies of Israel to the field of battle, but appointed *Barak* to this service. She would have considered it entirely out of her proper sphere to have taken the sword and faced the enemy in personal combat.

If any female wishes to be a Deborah, and to sway the sceptre of power, and take the lead as she did in the administration of justice, let her wait, as Deborah did, till she receives her appointment from God—till she receives her commission from the court of heaven. Then she may hope to execute her high trust with success, and to be a blessing to the nation over whom she bears rule. And the same I would say with regard to females assuming the office of preachers of the gospel. Let them first secure a commission from God, specific and undoubted as to its character, or they will most obviously, as it appears to me, fall under the charge of assuming prerogatives which God has expressly forbidden them to exercise.

It is best that the exceptions to the general and established rules which God has laid down, should be made by himself, and not by his fallible creatures at their own pleasure. The case of Athaliah the daughter of Ahab should be remembered. *She* had the presumption to make an exception with regard to herself, and to take into her hands the reins of government. And what was the consequence? The judgments of heaven overtook her—she was dethroned and slain by order of God's high priest. Nothing is ever gained by attempting to be more wise than God, or to improve upon God's rules of action. Better to follow his directions implicitly, not doubting that all things shall work together for good to those who keep his commandments, and cordially yield themselves up to his will."

In avowing the above sentiments to be our own, we are conscious that we clash with the cherished opinions of some of the most gifted and worthy of our sex. And it is truly painful for us to express sentiments so much at variance with those of some of our *beloved sisters*, many of whose labors in the holy cause of abolition we highly appreciate. But identified as we are with the recent new-made movements in the female world—approving as we do of *female associations* and *female conventions*—it may be thought that we have adopted entire, the sentiments of those of our sex who think it right for females to act as speakers in *large promiscuous assemblies*. But we are, and ever have been, as far from adopting such a sentiment as is the author of the above extract.

And we cannot but disapprove of females enrolling their names with those of their brethren on the records of State and National conventions. They may at first only "respond a gentle aye to some generous resolution," but soon they may be placed on committees, and ere long be seen on the platform making speeches.

Woman has far more to do than she has ever done in the great moral enterprizes of the age, but we think she may accomplish a far greater amount of good by acting in a separate capacity, than she can by commingling in their business transactions, with the other sex, or taking the lead in the exercises of popular promiscuous assemblies.

We enter upon the second year of our society's existence with the prayer on our hearts, Lord what wilt thou have us to do? We stand as it were on a mount of vision, beholding all around us the desolations which slavery has made in our land, and we wish to be co-workers with those who are laboring to repair them.—May Heaven direct and bless our efforts.

LOUISA WHIPPLE, *Secretary.*

Hayti, or St. Domingo--much to be preferred to Liberia.

The following letter is taken from the *Christian Statesman*, a Colonization paper, and is addressed to the editor of that paper, the Rev. R. R. Gurley, Secretary of the American or rather African Colonization Society, as the writer very properly calls it. If the freedom of our colored brethren depend upon their expatriation—as the colonization scheme seems to contemplate—there can be little doubt that Hayti is to be preferred to Liberia, or to any other place on the coast of Africa; the land being equally cheap, of a superior quality, and the climate more favorable to health. There is also an efficient and well organized government; able and willing to protect its citizens. The only objection is the one suggested by the writer of the letter—and this proceeds from slaveholders only—"the fear of leaving a free colored government and powerful people so near to our own slaveholding states"!! To the same unholy cause may be attributed the neglect on the part of our government to acknowledge the independence of Hayti. c.

HAYTI, June 30, 1838.

To the Editor of the Christian Statesman:

SIR: Your being one of the principal members of the African Colonization Society, an institution purely philanthropic, and whose object apparently is to advance the depressed free people of color to a higher grade in the scale of civilization; and as I am a planter in the South, deriving my entire subsistence from slave labor, but having a colored family and children, motives of necessity and self-preservation have induced me to labor for a similar object to yours, in which I have been employed for some time past; therefore, as wisdom is most certainly attained from comparing the facts proved by experiment, I thought that it would be interesting to you and to many of your readers, to be informed of the result of my colonization experiments, made in the island of Hayti, the convenient situation of which, and its nearness to the place where the emigrants lived, induced me to give it a preference. A full account of these experiments follows, and their importance may excuse the length of this communication.

About eighteen months ago, I carried out my son, George Kingsley, a healthy colored man of uncorrupted morals, about 30 years of age, tolerably well educated, of very industrious habits, and a native of Florida, together with six prime African men, my own slaves, liberated for that express purpose, to the northeast side of the island of Hayti, near Porte Plate, where we arrived in the month of October, 1836; and after application to the local authorities, from whom I rented some good land near the sea, and thickly timbered with lofty woods, I set them to work cutting down trees, about the middle of November, and returned home to Florida. My son wrote to us frequently, giving an account of his progress. Some of the fallen timber was dry enough to burn off in January, 1837, when it was cleared up, and eight acres of corn planted; and as soon as circumstances would allow, sweet potatoes, yams, cassava, rice, beans, pease, plantains, oranges, and all sorts of fruit trees, were planted in succession. In the month of October, 1837, I again set off for Hayti, in a coppered brig of 150 tons, bought for the purpose, and in five days and a half, from St. Mary's in Georgia, landed my sons, wife and children, at Porte Plate, together with the wives and children of his servants, now working for him under an indenture of nine years; also two additional families of my slaves, all liberated for the express purpose of transportation to Hayti, where they were all to have as much good land in fee, as they could cultivate, say 10 acres for each family, and all its proceeds, together with one-fourth part of the nett proceeds of their labor on my son's farm for themselves; also victuals, clothes, medical attendance, &c., gratis, besides Saturdays and Sundays, as days of labor for themselves, or of rest, just at their option.

On my arrival at my son's place, called Cabaret, (27 miles east of Porte Plate) in November, 1837, as before stated, I found every thing in the most flattering and prosperous condition. They had all enjoyed good health, were overflowing with the most delicious variety and abundance of fruits and provisions, and were overjoyed at again meeting their wives and children, whom they could introduce into good comfortable log houses, all nicely white-washed, and in the midst of a profuse abundance of good provisions, as they had generally cleared 5 or 6 acres of land each, which being very rich, and planted with every variety to eat or to sell, they had become traders in rice, corn, potatoes, sugar cane, fowls, pease, beans, in short, every thing, to sell on their own account, and had already laid up 30 or 40 dollars apiece. My son's farm was upon a larger scale, and furnished with more commodious dwelling houses, also with store and out houses. In nine months he had made and housed three crops of corn, of 25 bushels to the acre, each, or one crop every three months. His high land rice, which was equal to any in Carolina, so ripe and heavy as some of it to be couched or leaned down, and no bird had ever troubled it, nor had any of his fields ever been hoed, or required hoeing, there being as yet no appearance of grass. His cotton was of an excellent staple; in seven months it had attained the height of 13 feet; the stalks were 10 inches in circumference, and had upwards of 500 large holes on each stalk, (not a worm nor red bug as yet to be seen.) His yams, cassava, and sweet potatoes, were incredibly large, and plentifully thick in the ground; one kind of sweet potatoe, lately introduced from Taheita (formerly Otaheita) Island in the Pacific, was of peculiar excellence; it tasted like new flour, and grew to an ordinary size in one month. Those I eat at my son's had been planted five weeks, and were as big as our full grown Florida potatoes. His sweet orange trees, budded upon wild storks cut off, (which every where abound) about six months before had large tops, and the buds were swelling as if preparing to flower. My son reported that his people had all enjoyed excellent health, and had labored just as steadily as they formerly did in Florida, and were well satisfied with their situation, and the advantageous exchange of circumstances they had made. They all enjoyed the friendship of the neighboring inhabitants, and the entire confidence of the Haytian Government.

I remained with my son all January, 1838, and assisted him in making improvements of different kinds, amongst which was a new two story house, and then left him to go to Port au Prince, where I obtained a favorable answer from the President of Hayti, to his petition, asking for leave to hold and own in fee simple, the same tract of land upon which he then lived as a tenant, paying rent to the Haytian Government, containing about 35,000 acres, which was ordered to be surveyed to him, and valued, and not expected to exceed the sum of 3000 dollars, or about 10 cents an acre. After obtaining this land in fee for my son, I returned to Florida in February, 1838.

As France has now consented to the independence of Hayti, to which it has formerly relinquished all its claims, I will say a few words, in answer to some objections which I have heard made by very prudent people, to the policy of encouraging the growth and civilization of the island of Hayti; which objections, I presume, originated in the fear of having a free colored Government and powerful people so near to our own slaveholding States. If this evil of situation, arising from a natural cause, could be obviated, it certainly would be prudent to remove it. But as Hayti enjoys so many permanent natural advantages over any equal portion of our neighboring continent, either as it relates to climate, soil, or situation, moreover its great extent and extraordinary fertility, render it capable of supporting a large population, of at least 14,000,000 of people, which, independent of all our efforts to the contrary, will fill up by natural increase in a few years, would it not be our best policy to cultivate a friendly understanding with this formidable people? improve their moral habits, and advance their civilization as fast as lays in our power? Hayti was formerly the commercial emporium of the western world; it supplied both hemispheres with sugar and coffee; it is now recovering fast from a state of anarchy and destitution, brought on by the French Revolution. Its Government stands on a very respectable footing, and it only requires capital and education, to become a country of great commercial importance, and able to supply the whole consumption of the United States with sugar and coffee. The European nations are now taking advantage of this state of things, and are cultivating a friendly commercial intercourse with Hayti. Is it not our best policy to profit by the natural advantages which we have over them, arising from circumstances peculiar to our situation, and encourage, as far as possible, the industrious and most respectable part of our free colored population, especially the agricultural part, to emigrate to that country, now mostly vacant, which is within a week's sail of our own coast? The natural prejudice of those emigrants towards the country of their birth, would greatly tend to promote a reciprocal national attachment, and would produce harmony and good will by an assimilation of manners, customs, and language, tending to strengthen the chain of commercial relations much to our advantage.

Finally, sir, I have to observe, that if any colored people of the above description should apply to you for further information regarding Hayti, you may assure them of a good reception at George Kingsley's establishment, near Porte Plate, where they will find a plenty of good land to cultivate, which they may either rent or buy upon the most liberal terms; and that six months' labor, as agriculturists, will render them entirely independent of all future want of provision. You may also assure them of Hayti's being comparatively a much healthier country than any of our seaboard countries south of New-York.

I remain, very respectfully,
Your most obedient,
Z. KINGSLEY, *a Florida Planter.*

From Zion's Watchman.

The Opinion of Colored People.

Brother Sunderland,—I have been a subscriber from the commencement of the Watchman, and have paid a year or two in advance; from which you may infer that I feel some interest in it. I have not, however, more than once, I believe, intruded my thoughts upon you. But I now beg the privilege of saying a few things to your readers occasionally; which, I trust, will not be unacceptable to them, or injurious to the cause which I wish to advance.

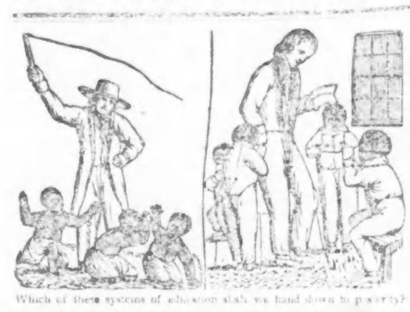
I have sometimes conversed with individuals who stand high in the colonization ranks, and do much to promote that cause. When they have expressed surprise that *all* would not unite in this work, I have uniformly replied to this effect,—"So far as the object is to colonize the free people of color, who are willing to go, I am with you with all my heart." But this, I have found, is but a part of the scheme; yet it is this, I presume, which helps much to render the cause so popular, and so generally approved among us. Now, brother S., I have come to the conclusion, that the above object ought to be abandoned. The fact is, "the free people of color" won't be colonized in Liberia. They want nothing to do with it. It is those who *can't be free here*, that "consent" to go there. And, indeed, all of them would not go, had they the opportunity; for some would even prefer slavery, in this country, (where it is most mild) to freedom in Africa. For some time past, I have been trying to ascertain the feeling of the "free people of color" in reference to colonization. Our opponents will admit, probably, that we have a good opportunity to learn their opinion on this subject; for the familiarity which they have discovered has caused the sound of "amalgamation" to reverberate through the length and breadth of our land. "Our enemies themselves being judges," then, we must have some knowledge of the opinions and feelings of the colored people. I have conversed, of late, with many colored people on this subject, and have uniformly found but one sentiment among them. Talking, some time since, with a sensible man, (a Baptist, I think,) I asked him what he thought of Liberia. In substance, he said: "The colonization society took two of my brothers to Liberia,—they both died almost immediately, and were buried there. I don't want to hear any thing more of Liberia.—They talk of Liberia," said he, "as if it was our *native* country. Most of our parents, even, were born in America, and we have become so accustomed to this climate, that we can't live there any more than the white people." Another said, "I was born here, and have always lived here. I don't want to go to Africa to die; I had rather die and be buried here." Another very intelligent and pious man remarked "I would as soon you would throw me into the river, (pointing to it) as to send me there. I have lived a good deal with white people; have learned to behave well; have been honest and industrious; have learned to read, and can get a good living here." Better advantages these, than most colored people have. One who had been many years a slave, (and could tell as much as any lecturer of his miseries) said, with much emotion and solemnity, and not without a little hesitation, "*I had rather go back into slavery, than be sent to Liberia.*" A few days ago, conversing with a colored brother, I urged him to go to the meeting in the Middle Dutch Church, and hear the Rev. Messrs. Matthias and Seyes, who had just arrived from Africa. Said he, "I have heard as much of that country as they could tell me, if they should talk till midnight. I have heard Gov. Finney say a great deal on that subject." He gave his own opinion of Liberia, which was precisely similar to those given above. I could enlarge, but the above may be sufficient for the present.—

From the testimony I have gathered, I conclude the "free people of color" prefer not being colonized. A. B. C.

New-York, June 25, 1838.

[We venture to say, there is not one person in a thousand, among the free people of color in this country, who thinks favorably of the colonization scheme. Indeed, the more they know about it, the worse they hate it.

Query: Suppose the colored people were to get up a new society to colonize all the anti-abolitionists in the country, how would the anties like it?—Ed. Watchman.]



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JULY 21, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness. DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The Colored American

Is a paper issued weekly at New-York, under the hand of one of the "inferior race," Samuel E. Cornish. The following editorials we insert, as ordinary samples of his talent as an off hand writer, and his temper as a christian, and of his judgment as a man.—He will pardon us for calling the attention of the readers of the Herald, not abolitionists, to this sort of proof of the *manhood* of colored people. Our lily-livered brethren are in embarrassing doubts on that point. Now in our apprehension these little articles, written, as they evidently are, without premeditation, and without effort, and in the awkward position of one whose humanity is scarcely acknowledged by even himself,—one bowed down to the dust from boyhood by an oppression as constant as the hours and as universal as the air around him,—savor as decidedly of *mankind*, as the mass of New-Hampshire editorials, and for manliness of sentiment and generosity of spirit, would bear comparison with those bright republican effusions of our distinguished brethren of the Statesman and the Patriot, the week after our great mob in '35. Indeed, they would not suffer with some of the less lucid and significant touches of our colonizing brother of the Observer, who says such folks as brother Cornish, "must have a soil of their own, before they can rise." By the way, we would ask our brother Kimball and our brother Cornish's brother Kimball and brother minister of the gospel, how much soil, and how far into Africa's interior, would it take, to give brother Cornish the spiritual and intellectual *buoyancy* to bring him up *towards* our own and brother Kimball's level? "Can't rise!" what a thought for a christian minister—an editor—a man—*for any man*—this infidel notion that our dark complexioned brethren "*can't rise*" in a country that hopes for the forbearance of God. What will become of a people so blessed of God as this if they oppress men so that they can't "*rise*" among them! What is meant by this *rising*? Why *enjoying common human rights*. Hear our christian brother Kimball talk of colored people's not being able to enjoy these among *his countrymen* and *church brethren*. They *must rise* here or our brother Kimball's brethren *must* FALL. They *must* "*rise*" here to the level of human right and privilege, or they will RISE in the retributive vengeance of the Almighty; and the smoke of this nation will rise—ministers—churches—Andover institution—board of commissioners—declaration of Independence, and all our christian republicanism together, will "*rise* as the smoke of a furnace!" Does our brother Kimball feel that it is as impossible for white folks to *fall* as for dark ones to *rise*? Oh the fatuity, and the pitiable, purblind arrogance of these poor skin-favored people. They are like children at play on the crust of the volcano. "Can't rise!"—Rise to what pray? Would it be *rising*, to come to such a level as *ours*! Would brother Kimball esteem it *rising*, in the ingenious and noble hearted Cornish, to come to the level of sentiments like those of his and the other kindred *trash* of colonization? Why it would be a sinking to the centre,—as far below "*down to the foot*" as the Observer can imagine. It is really a joke to talk of rising to such a level as this. Our brother Kimball is not alone in this fancy of the native depression of colored people. Mr. Jeremiah Bunker of our acquaintance (akin to Joseph Bunker) is of the same notion. "These niggers," said Jere, "is ignunt—they're too infer'or—they an't made to live amongst *us*—they don't know"—Spell elder Jere,—"s i g h-si, d e r-sider—don't I know—its no use—these niggers han't the infimation—they don't know as the 'mericans do,—they're master ignunt—they an't equal—no two ways." Now, mister Bunker has the knowing color—and the knowing notions—and the knowledge, so common in this land of common schools, and so much blustered about 4th of Julys. He is eligible to office. He can "*rise*" sky high, without going abroad, or stirring out of his intellectual tracks. But editor Cornish forsooth is of an "inferior race,"—he can't rise here, *no way nor no how*, in the judgment of Messrs. Bunker and Observer,—but must crawl *consentingly* off into Africa, out of the world somewhere, before he can come up to their *Olympian* water level.

We will treat this infidel insolence toward colored people and their friends the abolitionists, as it merits. It is high time it were so treated. It is a specimen of colonization wit and sense, as well as humanity. It ought to be scourged out of the country. Others may talk mincingly about it, and with salvo to the dignity and self-complacency of our intellectual and ecclesiastical "property and standing," who spurn the claims of humanity and of God, now they are distinctly and loudly made to them. We shall not do so. We respect brother Cornish on the same ground that we would respect brother Observer—we claim the same respect for him and his people and his complexion, and we demand it for him. If we are mistaken in this—if he is not of the same nature with us—if God has made *two human races*—if He hath not "made of one blood all nations of men"—if the record of our common origin—of the ark floating on the face of the deluge, with *all mankind in it*, be a fable and the bible an imposition, then we are beside ourselves, and the Observer is right, and we will take the consequences of our rashness and folly.

Our Wish is to do Good.

If there should be any hard or harsh expressions in this or any other number of our paper, our readers will please to excuse them. Our wish is to do good, and for the world, if we know our own heart, we would not injure a human being living, neither in person, character nor estate. Nor would we for any consideration injure needlessly, even their feelings. It is what we conceive to be our duty to the nation, to the church, to our oppressors and to ourselves, which induces us to speak plain on all subjects—to call things by their proper names, and by every means in our power, God helping us, strive to correct public sentiment, and create a wholesome and righteous feeling, throughout the whole community.

The existence of an aristocracy of the *skin* in our country, is, at once, unrighteous, inhuman, and unworthy the American people; and the acting out of that aristocracy, in the cruel and ungodly manner in which it is done in this republic, would disgrace the barbarous ages and the savage tribes. We *love our country*, and cease not to pray for her, *day and night*, nor can we hold our peace and be at ease, unless she take her feet from off the neck of her oppressed and afflicted sons, redeem her character, and maintain her declarations.

The cruel caste kept up in the church, the closing of schools against colored youth, the proscription of merit and virtue in public places, on the waters and the highways, the legal disabilities inflicted, and the mean and barbarous abuse of colored citizens throughout the land, are with us matters of heart-rending grief, and we doubt not, in the sight of God, are subjects of righteous displeasure.

Our national compact *cannot, must not longer exist* in the practice of such cruelties. No attribute of God is on our side, nor can his vengeance much longer delay. Our national sin will, assuredly, bring national punishment, if we do not speedily repent. And shall we not give warning! Have not our prayers and groans come up before God? And will he not come down to be avenged, and to avenge his poor? Surely he will, and woe to the watchman who holds his peace!—*Colored American.*

Halting between Opinions.

Our brethren are vastly behind the times. They are altogether deficient in enterprise. Thousands of them, who are thoroughly convinced of the necessity and importance of taking hold of the soil, and like Adam, in accordance with the economy and in obedience to the commands of God, getting their living by the sweat of their brow, are yet halting between two opinions. Whether they shall consecrate themselves to the interests of posterity, and to the good of the nation, or whether they shall seek their own ease and follow their own inglorious inclinations. A little more sleep—a little more ease and folding of the hands, *are ruining* vast bodies of our dear colored brethren.

Colored Americans must wake up and rouse to enterprise their dormant, lifeless powers, or our doom is sealed forever. Our enemies are on the alert.—They have cast their nets and laid their snares; and it is for us, by intelligence, virtue and enterprise, to foil their purposes.

Brethren, let us be united in sentiment and in effort. Let us become the owners and occupiers of the soil. Let us train our children to habits of industry and economy. Let us teach them the mechanic arts, and let us give them the best (useful) education in our power. In a word, let us prepare them, that they may be efficient operatives, honest Americans and true republicans.—*Ibid.*

Keene Sentinel.

We are under lasting obligations to the editor of this paper, whose *watchful* and *perspicacious* character is so aptly signified by its title, for an editorial salute and recognition as we humbly intruded ourselves among the white brotherhood; a recognition we did not look for;—perhaps we might have hoped for a glance of it had we enlisted in the great Whig cause, or in any other than the low calling of—negro's advocate. Saluting us now is like shaking hands with a negro. The generous Sentinel must take heed to its reputability—for we belong to the inferior race that "can't rise," as the Observer says. The Sentinel compliments our "rare ability"—rare perhaps for one of our color. Perhaps he was joking. Old Governor Bradish of Massachusetts, when the Bay State was slaveholding, owned a very handsome black man by the name of Cato. A British officer on a visit to his Excellency on some grand occasion, struck with Cato's "rare" beauty and gracefulness of person and address, took the liberty to say to him, in presence of the guests, Upon my word Cato, you are the handsomest and best behaved negro I ever set my eyes on. "Thank you master," replied Cato, with *some significancy*—"thank you—much obliged to you—wish I could return the compliment." We are not in the predicament of our handsome brother Cato, either as to beauty or inability to return the compliment—for we can return it with interest, and do, as to the matter of ability, and without joking. But the Sentinel's courtesy went further, and called us "full of ardor in the anti-slavery cause." This compliment may be a little more sincere—is certainly more true—but though our respected seniors are professed *whig* sentinels—a liberty name in the Revolution—we fear they have no anti-slavery ardor at all. This part of the compliment we cannot return—and we regret it the more as we fear that in this matter of ardent opposition to slavery we are almost peculiar and solus in this democratic State of New-Hampshire. We have seen a commendable amount of *ardor* but it has not been ardor—*anti*-slavery.

"We like him none the worse for hating slavery in all its forms." An odd *form* of remark rather, is it not, for a *whig* editor, that hatred of slavery is in fact a cause of dislike. They would like a man all the better for that once in this country, and would feel no necessity of avowing it either. A tory might have found it necessary to declare he was a friend of liberty—that "he liked a man none the worse for having 'arbitrary power' in all its forms." A *whig* would not have said it. Modern whigs however and eastern democrats feel it necessary to assert it continually. They seem to do it partly to quell their own misgivings and doubts. But the Sentinel "finds fault"—or is "disposed to find" one—only one—but that not at any thing in *us*—it is at fear in the Sentinel themselves that we shall regard their falling short of our standard of excellence, as a detesting of slavery less than we do. And our standard, says the Sentinel, is "going the whole figure." If by this they mean detesting it so much as to want it stopped, that is our standard, and our respected brothers do fall short of it. They can't "go this figure," (we must be allowed the beautiful republican phrase—"go the whole hog" would be more republican.) They want the peculiar institution to perfume our atmosphere awhile longer, do they not, before we can be *bereaved* of it. The Sentinel says, "We see difficulties not provided for—he sees none." It is true we "*see none*," and we ask the Sentinel to tell us what they see. Let them tell us *one*. We here "find a fault" with the Sentinel,—it is for using this *scarecrowism*, for argument,—this "*we can see things*," without telling what they see. We can't allow this sort of argument in our pro—we ask pardon—our *anti* anti-slavery brethren. They have frightened themselves and other folks with it, long enough. "We see difficulties unprovided for." We call for a specification. Point out the difficulties—or at least one of them. Now do not say, "we don't wish to enter into a protracted discussion on this agitating subject." Don't say that, Messrs. Sentinel. You will not. You are brave men. You have stood *guard* too long to be timid. Dash away. You spy "difficulties;"—show us one of them. Bless our eyesight with one. Show us one, and we pledge you here a white-black-bird. —— "He is for going ahead, come what will—we must previously surmount the objections, which good faith and the *spirit* of contracts impose." *Good faith!* and *contracts!* Does the Sentinel mean to say, that they have pledged *their good faith*, to stand by and see the slaveholder get the colored man down, and plunder him, and strangle him? Has the Sentinel made or *adopted* a contract like this, in letter or *spirit?* We ask the Sentinel here in plain, direct terms—what *faith* they speak of—faith pledged to *what*—and with *whom;*—and what *contract* they mean—*by whom* made and *with* whom? Let us have it in plain English. Has the Sentinel pledged faith, and *good* faith too, to sustain slavery which they detest as much as we do, and find fault with us because they fear we shall think they detest it less than we do. Do they detest it at all? Do they detest, what they have pledged good faith to? Have they made a contract or adopted one, to perpetuate what they so much detest? But no matter,—show us the unprovided-for difficulty. The Sentinel sees more than one. Show us *one*.

The Sentinel goes on—"And yet we believe patience and perseverance, addressing the consciences—and ultimately the best interests of slave States and slaveholders, will ere long prevail." We believe just so,—and we assure our brothers of the Sentinel that abolitionists are blessed of God with the "*patience* and the *perseverance*, to address the consciences" &c. But let not these brethren spend their remaining days in trying that patience, and taxing that perseverance, to their utmost. Why will not the Sentinel take hold of this "addressing the consciences" &c. with us, and join in this "perseverance." They have a goodly subscription list. Would "addressing the consciences"! of it, lessen it? "Aye, there's the rub."

"More love and better regulated zeal than we have sometimes witnessed, are what we want, friend Rogers, and not precisely as anodynes to lull public sentiment, and so enable the slaveholder to hold on, neither." *Not precisely!* Does the Sentinel mean that they come pretty near it—that it is only *not precisely* their object—not *exactly* so—not so to a hair—only pretty much so—only so in a general way. Our brother's gratuitous disclaimer reminds us of a light-fingered boy, who came out of the pantry and cried out, "mother, mother, I han't got no pie under my coat!" "More love"—more than what? more in whom? more to whom? more towards *slavery?* for in that we confess a total lack. But that is not all—they want "a better regulated zeal." Now our respected seniors must tell us what they mean—they must get down from their generality-hobby-horse and specify. They have declared on the general counts long enough. If they have cause of action, let them *specify*. They may see in this talk about more love and better regulated zeal, one of our occasions for the "patience" they enjoin on us. We will exercise it. But they must not think to insinuate down the anti-slavery cause, by this really unmeaning cant about "more *love*" and "regulated *zeal*." They must not thus charge the abolitionists with malignity and with fanaticism,—for really it is a little too *denunciatory*." We are called on to be civil to slavery. Let our friends, who hate slavery as much again as we do, be a little sparing of *incivility* to us, for opposing slavery. We forgive our Sentinel friends this once.

Finally they call on us to "clear off the rubbish, before the true foundation can be even commenced." This is one of these incomprehensible remarks, in which our respected brethren, who oppose *slavery and anti-slavery*, so much indulge. What do they mean by *rubbish?* We know what we could mean by it. It is that sort of "unprovided-for difficulties" in the way of doing right, which hedge up the way of our anti-abolition friends, and prevent their joining us in our assault upon slavery. The rubbish is the opposition to anti-slavery, which slavery has infused into *Northern* mind and feeling,—and that "rubbish *must* be cleared away, before the true foundation can be commenced." We have cleared it away in some good measure from our own brains and sympathies and conscience. We would fain remove it from those of our Sentinel brethren. It is *rubbish*. The North is covered up with it. They are down under it. They have got to be dug out from under it. We have got to dig them out. The are in, out of sight! If our spade and mattock knock them on the head occasionally, in fair, bona fide digging, they must not lay it to want of "love," or to ill "regulated zeal." They must lay it to the amount of "rubbish too, which they themselves have voluntarily heaped upon their own heads. Let them call out, and tell us whereabouts their *heads* are, and we shall rap them the less. But we are saying too much in answer to the brief article of the Sentinel. We shall excuse them if they have to answer it all at length. We only ask one thing at this time, and that is, that they show us *one* of those "unprovided-for difficulties," they so clearly see, or that they at least describe it to us. *This we call for.* Shall we have it? We gently challenge the Sentinel.

Rev. R. R. Gurley.

This gentleman has long been distinguished and admired as the champion advocate of the expulsion (with their own consent) of the colored people of this country. He has labored North and South with equal ability and popularity. His eloquence has kindled alike the generous chivalry of the Southern slaveholder, and the democratic and christian sympathies of the yankee North. He has satisfied the one, that the great philanthropy which he advocates, will strengthen, invigorate and perpetuate their vested rights and peculiar institutions; and the other, that if ever they want to get rid of the horrible evil of slavery, that nameless curse and malady and sin, the only way to effect it, is to push this matter of bringing about, by some means or other, and all sorts of means, the voluntary and "own consent" of the *free* colored people to go off into African non-existence, or "elsewhere" "without the United States, as Congress may designate." Now it seems plain to any eyes, that it is no help to slavery to have colored *free* people about in the neighborhood of slaves. It is inconvenient enough—some say impracticable—to have *free white* folks in the same land, where you enslave colored folks, or any body else; but to have free colored men round among enslaved colored men, black freemen amplifying right in sight of black bondmen, where color is such a distinctive affair as it is in this *christian republic*, is an incongruity of most embarrassing inconvenience. This the South may be made to feel very readily. To send such freemen away would manifestly enough greatly relieve the guardians and protectors of slaves. But how it can at the same time avail to abolish slavery, is not so manifest. Yet this most ingenious advocate of Libero-slavery (alias Liberia slavery) and of slavo-liberty, can satisfactorily make out both—the one south of the Dixon line, and the other northward of it. He can convince the slavery-loving South and the slavery-disliking, hating, abominating North, that colonization is their grand desideratum in regard to slavery—that it will both cure the institution and kill it,—preserve it and demolish it,—perpetuate it to all *free* time, and bring it to an untimely end. More than even this, the Reverend advocate (for he is literally *reverend*, revered and almost adored, by every body but abolitionists and the colored folks) can edit a paper, which shall circulate North and South the same week, and so agree in sentiment with the South as at the same instant and in the same advocacy to accord with and fully satisfy the slavery-hating free people of the North. As an oral advocate, he might say one thing South and another thing North, even if it were not *a different* thing, and hit both fancies; but how to issue an expatriation paper, and send the same sheet North and South the same identical week, and at the North mean Liberty and at the South mean Slavery, might imply a duplication (not to say duplicity) of genius, altogether peculiar to this reverend advocate. This he can do, for he issues a weekly periodical that circulates and is patronized in both the slave and non-slave States. He administers to the slave and non-slave taste and palate, in the same identical colonization dish. He cooks a mess that slavery and liberty can both eat and fatten upon—and out of the same platter. Wonderful cook. His paper is called "The Christian Statesman."

We remember seeing this extraordinary personage once, and hearing him display his wonderful powers. It was at an anti-slavery meeting in Concord. He came in *casually*, and took seat in a remote part of the old town hall, and scarcely seemed a looker-on, so indifferent and unobserving was he. He sat we recollect at a window, with his face rather out of doors, as if watching something abroad. One could not help observing his person—it was a painful countenance to look upon. It was in the days of pine timber speculation,—we saw the stranger, and took him to be some speculating, itinerant, gentleman agent, with a pocket full of bonds and plans of townships from down East. He seemed to be watching for the stage, as we thought, and to have dropped in merely as a waiter for a passage, or for something entirely foreign from our meeting, on which he now and then turned a very unnoticing eye. We recollect very vividly his tall form, as it appeared afterwards, and his high and curled phrenology, for he *spoke* before he left town.

Rev. Mr. C., in the course of the meeting, a colonizationist, modestly inquired if there was liberty for any inquiries or remarks from persons not members of the anti-slavery body then in session? Being answered in the affirmative, he made a *very* few general remarks, and introduced to the acquaintance and courtesy of the meeting, the *Reverend Mr. Gurley*, who thereupon gracefully took the floor, and courteously *kept it about two-thirds the remainder of the session.* He was introduced with the sleight of hand of a necromancer, who holds up one card, and lo it becomes another. He threw himself with all practiced grace and courtliness upon the forbearance of the meeting, and the abolitionists being there as it were by sufferance in General Davis' Hall, very prudently postponed their business, and gave heed to the silver tones of the advocate of colonization. A very considerable spectator auditory had meantime fallen in. He began by a nice appeal to common prejudice, advancing nothing specific or tangible, but deprecating rashness, injudiciousness and revolutionary ultraism; and commending prudence and moderation; accusing nobody—not at all—not he;—he spoke of all these things in the abstract, leaving the auditory to make the application, which he craftily knew they were all the while doing; and by the time he was through, he had fanned to a flame the brute prejudice against abolitionists and colored people, without making a single charge for them to answer or defend. He wound up his harangue with a picture of colonized Africa; tipping her shores with the turrets and gilding of castled cities, and stuck up a meeting-house steeple, with a weather cock on it covered with gold leaf, on every sand bank, bluff and promontory along her slave coast. He drew such a picture as one never saw through a showman's magnifying glass—more gorgeous than Solomon's temple, or the palaces of Arabian Nights Entertainment. The Reverend orator then sat down, and the auditory were all but ready to resolve themselves into mob committee of the whole. He had touched them all in the negro-hating, anti-abolition spot, and he placed in his inflammatory words with the dexterity of an archer. He left our friends in more unenviable predicament for reply. He had insinuated a thousand false accusations, and explicitly made none. He had declared with general counts, as the lawyers say, and specified nothing. He sat down, waiting for the impossible reply, and in failure of any, intending doubtless to move popular sentiment for judgment and execution. But he had a lawyer-like mind to deal with. Phelps watched him as the greyhound eyes the doubling fox. Instead of replying to Mr. Gurley, he keenly and calmly called on him for *specification*. He demanded of him, with a self-possession and directness not to be evaded, an explicit specification of all his general and intangible nonentities; he demanded definitions and accusations, if he had any to make, or had intended to make any. This seemed to nonplus our hero. He was not prepared for it. He sweat. His masked countenance, without revealing any emotion—blank as Talleyrand's—exuded a copious exhibition of large sweat drops. The specification was pertinaciously demanded, and the Secretary had to attempt it. It proved to have been his policy to make a generality harangue,—presenting nothing for his adversary to take hold of,—leave him to encounter the prejudices he had excited and inflamed almost to a blaze; and after an ineffectual sort of defence against no visible attack, then to come out and wind up the meeting, with a volley of bugbears, of "insurrection," "amalgamation," "throat-cutting," "negro-scattering" "and plundering," "black pauperism," &c. &c, which hung at his tongue's end—but he was called on to specify—this the wily secretary was as little prepared for as the dodging dragon fly is for the long straight forward flight of the bird of passage. He dodged this way and that—Phelps keenly demanded *specification*. The secretary perspired—looked blank—detected—caught.—Those present well remember his appearance about the time Mr. May was asking him questions about the Maryland legislation and colonization appropriations. He looked to us—our eye jaundiced no doubt with emancipation malignity and prejudice—as we imagine the semblance toad did, whose quiet post at the ear of Eve was disturbed by the devel-oping touch of Ithuriel's spear. But he contrived to get the floor from Mr. Phelps by way of interruption—he called it *explanation*, and thinking it was the closing meeting and seeing it was past night—he sung his song of consequences of immediate emancipation—with a chorus of the coast of Africa decked out with steeples and sign boards by the hand of "African colonization." This he meant should be the final impression. But his impudent purpose was thwarted. Mr. Phelps moved an evening adjournment and it was carried—and although we were there at the appointed hour, an immense crowd was in and entering, and our ears were saluted as we went in by the preliminary song of the secretary—his infernal principles and cold blooded look contrasting frightfully with his more than silver tones and his choice and studied phraseology. He occupied as much of the time as was politic—leaving him a chance to *interrupt* brother Phelps in season to *explain* away the remnant of the evening with his *final* song of amalgamation and throat cutting, and his panorama of steepled Africa. But brother Phelps gave him no chance for interruption, in a rapid, brief and appalling comment on his principles. He closed, and Henry B. Stanton, who was present in the crowd, sick and not expected to speak—his bodily weakness overpowered by his indignant zeal at the wicked insolence of Mr. Gurley—burst upon the audience like a clap of thunder and poured on the Secretary of the American Colonization Society such a volley of pro-slavery documents from his own African Repository, that he hid his towering, bold head amid the sheltering multitude, and Stanton kept the restless crowd hushed and awe-suspended by his amazing spirit and eloquence. The mob spirit could not collect itself for a demonstration and the meeting was dissolved with scarcely a bow or a demolished bench as the crowd left the hall.—We were doubtless deeply *prejudiced* against the good secretary—but his conduct on that occasion filled us with a sort of horror of his character. We regarded him as the slave's evil genius.

The Apprenticeship in Jamaica Ended.

By the *Jamaica Times* of the 9th of June, we have the cheering intelligence, that it has been decided by the House of Assembly of the Island of Jamaica, which convened on the 5th, that the remaining two years of the apprenticeship of the predial laborers—formerly the agricultural slaves—shall be abandoned, and that ENTIRE, COMPLETE and UNRESTRICTED FREEDOM, shall take place on the first of August next. "It is with sincere pleasure," says the *Times*, "that we congratulate the Island on the successful issue of the deliberations of the Honorable House of Assembly. Freedom will ere long be proclaimed—full, complete and unrestricted freedom will be conferred on those who, according to law, would have had to continue in servitude two years more."

TO THE CHRISTIAN PUBLIC.

At a meeting of the Board of Managers of the New-Hampshire Anti-Slavery Society, held at Concord, July 17, 1838, it was

"Resolved, that in view of the vital importance of the Anti-Slavery cause, and the urgent necessity for funds in the present stage of the enterprize, the ministers of the various religious denominations in this State be respectfully requested to present the subject to their people, on the Sabbath following the first day of August, and take up collections in aid of the New-Hampshire Anti-Slavery Society, and forward the same to the Treasurer, George Kent, Esq., of Concord, as soon thereafter as may be convenient."

ALBE CADY, *Rec. Sec'y.*

First of August.

Reader, has a lecturer been engaged to address the people of your town on this thrilling occasion,—if not, see to it that this is attended to immediately. And while we rejoice at the emancipation of the slaves of a *Monarchy*, let us put forth a strong, united effort to obtain the same blessing for the slaves of this Christian *Republic!*

F.

For the Herald of Freedom.

The Two Candidates for Governor.

To the Abolitionists of New-Hampshire:

DEAR BRETHREN: There *was* a proposition made through the Herald, sometime ago, for *us* to set up our own candidates. To that I was opposed, and still am, because I think there is "a more excellent way." Because we have the authority of the parent society, and the example of every state society against it. And because we have, from the outset, held a different language in reply to our opponents; and because if we should, we array both of the present political parties against us. And we must get *then* a majority of the *whole State* in our favor, before we can carry any thing.

Whereas in several States, when the abolitionists were but about a tenth of the population, they carried all they wanted, and both political parties were ready to *hear* and *grant* their requests. And here in New-Hampshire we have enough, we *had last year*, to hold the balance of power, and prevent the election of either candidate, or to give it to the one who should have been favorable to our cause enough to be worthy of our confidence. It was the case last year, that *neither* candidate received, or was favorable enough to be *worthy* of the votes of decided and consistent abolitionists. As there was not much to choose in this respect, those who voted for either candidate, generally voted for the candidate of the party to which they had belonged: some threw scattering votes, and many voted not at all. Now, if one candidate, this year, should come out decidedly in our favor, and the other *not*, abolitionists will hold the balance of power, and bear the responsibility to say, whether a friend or an enemy shall be chief magistrate next year. And as they *must* decide it by the *aggregate* of their *individual votes*, therefore, on *each abolitionist will rest the responsibility of deciding the question!*

Think of this, my dear brethren, and think of the suffering slave; think of your principles and profession as abolitionists, and *act consistently*. If *neither* should come out favorable to the fundamental and unalienable rights of all men, without respect to color, *neither* should receive your votes—neither would be *worthy* of them, or the office for which they are candidates. For what security have we for *our* liberty or protection, from an officer who would consent to have *any one* deprived of his? Certainly *none*, but the *self-interested and erring man*. Let us, in that case, each look about, and vote for that man whom we prefer above all others. Let us not stay from the meeting or the polls. It is as much our *duty* to vote for such men as we can select, if they have *not* been nominated, as though they were; and as much our *duty* to vote for them, if they will *not be elected*, as though we were sure they *would* be. *That* is the way to make our choice and influence *felt*, in opposition to *bad men* of both parties, and thereby prevent their nomination again. Bad men would not be put up, if people would not vote for them; or if *all* good people voted *against* them. And we are bound as much to go and cast our vote against a bad candidate, as we are to vote for a good one. We may complain of bad candidates and officers as much and as long as we please; if we never take our stand actively against them, we shall talk in vain. There is no other way to remedy the evil, or reform the government, or nation. If you do not vote, it says you are indifferent, and do not care any thing about the government, the officers, or the whole affair; whether they be good, bad, or indifferent, or not any at all. Let us negative the election of one or two bad candidates, and we shall *then* have good ones from both sides or parties that we can vote for. Whigs may be whigs still,—and so of the other party. But neither, if a good abolitionist will, on any consideration, vote for one not favorable to our fundamental objects. He *cannot*, without abandoning his principles. But he will vote against such, and for a man whom he can approve, and every such vote has a *double influence*. It operates as a *negative* on the unprincipled, and as a support to good men and principles; and brings them *out* to the public notice, and prepares the way for their future triumph. *Every one to his principles, his conscience, and his duty!*

DANIEL.

For the Herald of Freedom.

Colonization;--Its Object--and its Operatives.

In the last N. H. Observer we find one of the many professed objects of "the child of heaven-born benevolence," Colonization, distinctly stated. It is this,—

"But the benevolent colonizationist has another "and more exalted object in view—he seeks the "*moral, mental* and *religious* elevation of Africa "itself, and of the descendants of Africa."

"But the *religious* condition of Africa is to be "improved by this enterprise."

In the African Repository, the official organ of the Am. Col. Society, vol. i, p. 68, & ii, p. 328 we find the following notice of the instruments used by the Society to obtain this "exalted object"—

"The free blacks are a *nuisance*, scarcely to be "reached in their debasement by the heavenly "light."

And in the same work, vol. vi, p. 12:

"More corrupt, depraved and abandoned than the "slaves can be."

And in a speech delivered by Mr. Townsend, a distinguished colonizationist, in speaking of the free blacks:

"In one part of the country, dull as a brutish "beast, in the other the wild stirrers up of insurrection."

Query—With such "*nuisances*," when will they obtain their "exalted object?"

COMMON SENSE.

For the Herald of Freedom.

MR. EDITOR: I have long thought it exceedingly desirable that the day of our National Independence should be observed in a truly religious manner,—in a manner expressive of pious gratitude for the many blessings and privileges which we as a nation are as yet permitted to enjoy; in a word, in a manner acceptable to God, and not, as is sometimes the case, suited to provoke his frowns, and call down his judgments. In this place we have generally had some public religious exercises, tending to promote morality and the best interests of society. On this day the cause of temperance has been urged onward in the midst of us, and the voice of prayer and pleading has been raised in behalf of the oppressed.

On the 4th of July the present season, we have extended our efforts so as to embrace the great interests of the Sabbath School institution. The towns of Pittsfield, Epsom and Chichester agreed to unite in this grand object, and let the celebration go round from year to year to each, in order to awaken as deep a feeling as possible in Sabbath School and Bible Class instruction. The meeting the present season has been held in Chichester; the next is expected to be in Pittsfield, and so on. The experiment has had an encouraging and delightful beginning.—Through the whole day there was a full attendance. Rev. Josiah Carpenter opened the forenoon exercises with prayer: Mr. Hayward, from the Gilmanton Theological Seminary, gave a sound and pertinent address on the subject of Slavery; explaining its nature, the evils and cruelties necessarily resulting from the system, and the duty and safety of immediate emancipation. Mr. Ceert, also from the Seminary, followed by an address on Temperance, pungent and powerful; it must have stung to the quick the lover of the intoxicating cup, and made the dealer in the horrid poison blush for his immorality and guilt. The meeting was closed with prayer by the writer.

In the afternoon the house was crowded. A procession of children and youth, teachers and parents, consisting of about 300, mostly belonging to the Sabbath Schools, entered the sanctuary about two o'clock. The whole audience probably exceeded 600. Prayer was offered by Rev. Mr. Curtis; who also addressed parents on the importance of taking proper care of the children whom God had committed to their charge,—not to suffer them to perish through their neglect; also to encourage and assist them in their attendance in the Sabbath School. Mr. Hayward followed with an address to teachers; urging them to fidelity in their work—to prepare themselves by study and prayer to meet their respective classes—to instruct them faithfully, and strive for the salvation of their souls. Mr. Ceert then addressed the children respecting their duties to God, their parents, teachers, and themselves. The writer followed with some remarks to the different classes; closing with urging upon the youth, both male and female, the importance and the wisdom of improving all the means of mental, moral and religious instruction and elevation, which the Sabbath School institution afforded them. Instead of neglecting these means, they ought to esteem them as among their richest privileges and blessings. This institution brought their minds into contact with truths, pure, sublime, eternal; and in which their own undying spirits had the deepest interest.

Mr. Hayward led in prayer, and the exercises closed. The day thus passed away, leaving, I doubt not, on many minds delightful and salutary impressions. God grant that each of the great causes, brought into view on that day of our nation's birth, may receive an onward impulse; and to his name be the glory for ever.

RUFUS A. PUTNAM.

Chichester, July 17, 1838.

Anti-Slavery Society.

At the late session of the Baptist Pastoral Association, at New-London, June 27, the following preamble and constitution were adopted, and an Anti-Slavery Association organized.

PREAMBLE.

Whereas slavery as it exists in our land is contrary to the immutable principles of justice, and in direct opposition to the will of God as revealed in the holy scriptures, inasmuch as the slaveholder by claiming property in man, is usurping the prerogative of the Deity, and laying sacrilegious hands upon an inalienable right, with which God has invested every member of the human family, and by thus doing, renders it impossible for himself to exercise that benevolence which the gospel inculcates, or to act in accordance with the express command of God, "Whatsoever ye would that men should do to you, do ye even so to them," and by abrogating the domestic relation which God has instituted for the purpose of securing the happiness and purity of the human family, robs the husband and wife, the parent and child, of the power to discharge the various duties connected with these relations; and as Jehovah has denounced the most fearful judgments against those who oppress the poor and defenceless and keep back the hire of the laborer, and as he has commanded us not to suffer sin upon our brother, thus making it our duty to bear our decided testimony against every system of iniquity, we do therefore, in obedience to his command, and prompted by the kindest feelings towards the master and the slave, organize ourselves into a society and adopt the following

CONSTITUTION.

Art. 1. This body shall take the name of the Anti-Slavery Association connected with the Baptist denomination in New-Hampshire, and shall be auxiliary to the New-Hampshire Anti-Slavery Society.

Art. 2. The object of this association shall be to secure the entire abolition of slavery in the United States, and to promote the best interests, temporal and eternal, of the whole colored race; and by a free and affectionate expression of our sentiments, and such other lawful and scriptural means as may be necessary, call the attention of the public, especially of our own denomination, both at the North and South, to the sin of slavery, and the duty and safety of immediate emancipation.

Art. 3. Any person in good standing in the Baptist churches in this state, may become a member of this association, by signing the constitution.

The remaining articles prescribe the duties of the several officers of the Society, &c.

The following officers were elected:—

S. Cooke, *President.*

J. A. Boswell, J. Clement, D. Gage, J. Peacock, G. W. Cutting, *Vice Presidents.*

F. Page, David Everett, H. D. Hodge, J. Woodbury, J. Howard, L. Hayden, E. Robbins, *Directors.*

B. Brierly, *Cor. Sec.*

L. B. Cole, *Rec. Sec.*

E. Worth, *Treasurer.*

Domestic Slave Trade.

The following is taken from a Baltimore paper, and shows the flourishing condition of the domestic trade in human beings—a trade which, by the remissness of Congress, is suffered to be carried on to the everlasting disgrace of our boasted free country and its national authorities. The *foreign* slave trade is declared to be piracy, and punished with ignominy and death, while the *domestic*, inter-state trade is suffered to go on under protection of law, or rather against all righteous law of heaven or earth. c.

CASH FOR NEGROES. The subscriber has built a large and extensive establishment and private jail for the keeping of slaves, in Pratt street, one door from Howard street, opposite the Circus or Repository.

The building having been erected under his own inspection, without regard to price; planned and arranged upon the most approved principle, with an eye to comfort and convenience, not surpassed by any establishment in the United States, is now ready to receive slaves. The male and female apartments are completely separate—the rooms for both are large, light and airy, and all above ground, with a fine large yard for exercise, with pure delightful water within doors. In erecting and planning this edifice, the subscriber had an eye to the health and cleanliness of the slaves as well as the many other necessary conveniences. Having a wish to accommodate my southern friends and others engaged in the trade, I am determined to keep them on the lowest possible terms, at 25 cents per head a day, and furnish them with good and wholesome provisions. Such security and confidence I have in my building that, I hold myself bound to make good all jail breaking or escapes from my establishment. I also will receive, ship or forward to any place, at the request of the owner, and give it my personal attention.

N. B. Cash and the highest prices will at all times be given for likely slaves of both sexes, with good and sufficient titles. Persons having such property to dispose of, would do well to see me before they sell, as I am always purchasing for the New-Orleans market. I or my agent can at all times be found at my office, in the basement story of my new building.

je30 HOPE H. SLATER.

"Emancipation in the West Indies."

The following tribute to the excellency of this work is taken from the *Philanthropist*, published at Cincinnati. The works of our fellow laborers in the cause of humanity, Thome and Kimball, are destined, we trust, to effect great good. c.

"A gentleman (not an abolitionist) in a slave State, to whom we had sent a copy of "Emancipation in the West Indies," writes that he is reading it with great interest. He says—"I should like to have the work circulate, I think it would do good. I would be obliged to you to send me in a bundle, by ———, $5 worth of the stitched copies, and I will distribute them as I have opportunity; and if I find a demand arising here, will let you know."

We have other testimony to the excellence of this book, which we are not at liberty to make so public as is desirable. A few of the most influential citizens of this place have read it attentively, and have expressed the same opinions concerning it, as those entertained by Governors Everett and Ellsworth."

A Noble Spirit.

EXTRACT OF A LETTER FROM A LATE AGENT.

It has been already announced that the Executive Committee had not re-appointed some of the agents who have been lecturing or aiding in the elevation of free people of color, for want of funds chiefly. The following extract is from one of these worthy men, and abolitionists will see what loss is occasioned to the cause, by withholding commissions from such spirits, and what immense good MONEY might do at this exigency.—*Emancipator.*

"As the Ex. Com. have thought best to dispense with my services hereafter as their agent, I shall consider myself discharged from the responsibility of an agent of the Society, but not from the responsibility of raising up an outraged and wickedly-neglected people. I thank God for the aid and encouragement extended to me by the Committee, and shall proceed with untiring zeal in our holy cause, (the Lord helping me) till the galling chain shall burst from the last American slave, or my breath and pulsations cease. Relying alone upon the God of the oppressed, who is able, and I doubt not will abundantly provide, I am, in bonds with the suffering,

Most faithfully yours."

Mr. Adams' Texas Speech.

For the last three weeks, or thereabouts, of the session, J. Q. Adams has employed the morning hour in the House of Representatives at Washington, in his famous speech upon the report of the Committee of Foreign Relation on the subject of Texas.

He has fairly succeeded in out-generalling all the advocates of gag-law; and has contrived, in the course of this speech, to discuss the whole subject of Patton's gag resolution, the right of petition, and even the "sacred" subject of slavery, notwithstanding all the efforts of the Southern members to cut him short upon points of order.

Astonished at the adroitness with which Mr. Adams has evaded their contrivances to prohibit debate, and alarmed at the effect of his eloquence, they have latterly exhibited great anxiety that he should bring his speech to a close, in order that they might have an opportunity of answering him. Mr. Adams has coolly replied, that having succeeded in obtaining this opportunity of speaking, he intends to speak as long as he sees proper. As for the gentlemen who are so anxious to answer him, they control the action of the House on this subject; they have gagged it, and they can remove the gag. For himself, he is under the necessity of improving the present opportunity. The supporters of gag-law are thus fairly caught in their own trap. Adams has turned the tables upon them. They are gagged, while he enjoys the right of speaking.

The Cherokees.—The editors of the Journal of Commerce have been favored with an extract of a letter from an officer of rank, dated at Fort Cass, Tenn. June 10th. From it, it appears that the Treaty of Removal is in very rapid progress of execution, under the direction of Gen. Scott. As the Indians had not prepared themselves for the removal, it must be attended with great suffering and privation, and also with the total loss of the little personal property of which they may be possessed, and which they can neither sell nor carry with them. They are, it appears, "collected," and marched off in crowds, without an opportunity to make any arrangement for a comfortable journey. It would appear that, by this time, nearly all that portion of the tribe, which was in the limits of the States of Georgia and Tennessee, is on the march for Arkansas. There is no doubt that the removal is conducted by the officers of the army with as much moderation and humanity as is consistent with their instructions.

Awful effects of Rum.—A young lady, possessing great personal and mental accomplishments, and also rich in this world's goods, committed suicide at New York, only 15 days after marriage, being impelled to the fatal deed by discovering that her husband was a drunkard.

The Barbados New Times, April 16, says, "It is truly gratifying to us, and must be to all who take an interest in the great experiment of emancipation, to observe the happy and successful progress which, so far as we have proceeded, has attended that measure, and to compare it with the gloomy forebodings and alarming predictions of many colonial proprietors some few years past. Nothing but ruin, complete and universal, was to overspread the country. Horrors indescribable, anarchy and bloodshed must be the inevitable result! Into savage barbarism the laborer must relapse, on whom every want and incentive would be powerless, to stimulate him to order! But what do facts say? What must the territories now admit? Why, that peace, order and exemplary industry have invariably characterized the conduct of the apprentices."

From Jamaica.—Advices from that island three days later have been received. The House of Assembly had decided that the predial term of apprenticeship should terminate on the 1st of August next, instead of the 1st of August, 1840. The vote was unanimous.

OBITUARY.

Died in Waterbury, Vt. on Thursday of last week, the venerable EZRA BUTLER, late governor of Vermont aged 77.

In Exeter on Tuesday of last week, Mr. Jeremiah Paige, of the firm of Paige & Getchell, aged 37—formerly of Dunbarton.

In this town, the 13th inst. Sarah Jane, daughter of Dea. Hosea Fessenden, aged 12.

In Chichester, on the 14th inst. of lung fever, Miss Sarah Putnam, daughter of Mr. John Putnam, aged 17.

In Bradford, the 9th inst. Miss Elizabeth M. Dustin, in her 19th year—adopted daughter of L. and F. M. D. Farley.

In Brookfield, Mr. Charles Stanton, aged 80, a revolutionary soldier.

In Moultonborough, Mr. John Parsons, aged 87, a soldier of the Revolution.

In Epping, Mr. Enoch Wadleigh, aged 78.

In Montague, Mass. June 13, Rev. Moses Bradford, aged 73. He was a descendent of the fifth generation from Gov. Wm. Bradford, of the Plymouth colony, and was a native of Canterbury, Ct. Mr. B. was a graduate of Dartmouth college in 1785, and was ordained the first minister of Francestown, in this state, Sept. 8, 1790. After continuing there in the ministry about 38 years, he was dismissed by a mutual council, but continued to preach until seized with a paralytic affection which for several years past, unfitted him for the duties of the ministry.

NOTICES.

YOUNG MEN'S CONVENTION.

The *Young Men's Anti-Slavery Convention*, it is expected, will be holden in this town, on Tuesday, August 21st next.

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at Mrs. DANIEL H. FLETCHER'S on Wednesday next, at two o'clock, P. M.

The New-York and Boston Female Anti-Slavery Societies, having resolved to observe the LAST MONDAY IN JULY, as a day of fasting humiliation and prayer, invite all sister Societies and individuals interested in the same cause to join them in concert upon that day.

By order of the Societies,

MARY S. PARKER, } *Presidents.*
MARY A. HALSTED, }

HENRIETTA WILCOX, } *Secretaries.*
M. V. BALL, }

Peace Convention.

A meeting of the friends of Peace was held in Boston, May 30th, 1838. William Ladd of Maine, was chosen chairman, and Edward Noyes of Boston, secretary. It was voted that a convention be called, before the close of the current year, of the friends of peace, throughout New-England, for the purpose of having a full and free discussion of the *principles* of peace, and of the measures best adapted to promote this holy cause; and that the time and place of the proposed convention be designated by a committee, appointed by this meeting. The following gentlemen were placed upon this committee, viz. Rev. S. J. May of South Scituate, Henry C. Wright, of Newburyport, Rev. George Trask of Warren, Edmund Quincy, Esq., and Amasa Walker, Esq., of Boston.

WILLIAM LADD, *Chairman.*

EDWARD NOYES, *Sec'ry.*

In pursuance of our appointment, we, the above named committee, have thought it proper to invite, and we do hereby invite, the friends of peace, throughout New-England, of every religious sect, of each political party, to meet in convention in Boston, in the Marlboro' Chapel, on the 18th day of September next, at 10 o'clock A. M.

It would be impracticable, if not improper, to prescribe beforehand the course which shall be taken by the convention. A number of deeply interesting radical questions will be presented for consideration and debate. What shall be the result we leave to be seen hereafter. Our purpose and our endeavor will be to have the subject of peace searched to the bottom; that we may ascertain, if we can, whether defensive war, any more than offensive, is consistent with the precepts and spirit of the gospel. Great differences of opinion exist among the avowed followers of Christ, respecting the extent, to which our Lord and his apostles, inculcate submission to injuries; whether, in any case, they do or do not permit a resort to violence; whether, any cause or interest, however important, or any life, however valuable, may or may not, on christian principles, be defended by the infliction of death or any other injury upon an adversary.

We propose not to evade any question that may be found incidental to the decision of this one, namely; how is the evil that is in the world to be overcome? By violence, or by love, forbearance, forgiveness, long-suffering, self-sacrifice? We wish this momentous question, and all its connexions, should be looked at in the light of the Sun of Righteousness, and that all who profess to be the children of light should follow withersoever it may lead.

We earnestly invite as many as have thought upon this subject, to meet at the time and place before mentioned, that they may assist and be assisted, to the right conclusions. And may every one be quickened to live and act, under all circumstances, in a manner more worthy of the christian faith.

SAMUEL J. MAY,
HENRY C. WRIGHT,
GEORGE TRASK, } *Committee.*
EDMUND QUINCY,
AMASA WALKER,

NEW-HAMPSHIRE ASYLUM FOR THE INSANE.

THE first meeting of said Corporation will be held at the Grecian Hall in Concord, on Tuesday the 14th of August next, at 5 o'clock, P. M., to accept the charter—to choose a committee to prepare a code of by-laws—to appoint individuals to solicit subscriptions, and to transact such other business as may be deemed important to be *immediately* attended to.

SAMUEL E. COUES,
CHARLES H. PEASLEE, } Authorized by the
JOEL PARKER, } charter to call the first meeting.

Concord, July 13, 1838.

N. B. The election of Trustees will not be made, until $15,000 shall have been subscribed; that any one may have an opportunity of becoming a member of the corporation, according to the terms of the charter, previous to said elections.

Strengthening PLASTER AND SALVE.

Vast improvement on celebrated Dr. Sweet's.

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for this Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases, viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in many cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to sponge the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he has himself acquired in the course of twelve years of extensive and continued practice. This Plaster he considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorroids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed '*S. C. Hewett.*'

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire.

July 21, 1838. 21—6mo

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe, briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The want of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient sight broke in upon his benighted mind, to make the darkness that involved his prospects horribly distinct, there fell upon him such an "avalanche" of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) exhilirating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in "bitterness of hope deferred," may know that there "is balm in Gilead, and a physician there," to whom all, who would apply, may be assured, that no suffering (by rash unskillfulness) awaits them; but that his mode of treatment is as immediately and constantly grateful to their sensations, as the result is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6mo

To Let or Sell.

A NEW, convenient, one story DWELLING HOUSE, on Pearl street, mid-way between the State Prison and Main street. Possession given 1st September next.

JACOB PERKINS.

Concord, July 14, 1838.

Market House.

BRACKETT & LEIGHTON keep constantly on hand, a supply of the following staple articles of Provisions:—PORK, Western and Northern; BACON, do.; LARD, do.; BUTTER, EGGS; FLOUR; MEAL, Rye & Indian; FISH; HALLIBUT FINS; TONGUES and SOUNDS, SMOKED HALLIBUT; Fine Butter SALT, BEANS, PEAS; and POTATOES, which will be sold cheap for cash.

June 30.

POETRY.

For the Herald of Freedom.

Encouragement.

Child of misery and grief,
Hopeless of pity or relief,
While in sadness now art mourning,
Bearing long a brother's scorning,
Lift thy forehead from the dust,
With a proud, unfaltering trust,
For thy day is drawing nigh,
Long deferred, of Liberty.

There are hearts thy wrongs to feel,
From the proud oppressor's steel,
Noble hearts to plead thy cause,
Recking naught for man's applause;
Knees for thee to Heaven bent,
Lips whose prayers are ever sent,
With a deep and earnest cry,
To the God of Liberty.

Long thy tears in silence gush'd,
Wrung from hearts in bondage crush'd,
Not unmarked, unnoticed all
By him who sees the sparrows fall,
And his arm is strong to save,
E'en from Slavery's living grave,
And his ear hath heard thy cry—
God shall give thee Liberty.

And the chain that long hath bound thee,
And the fetters coiled around thee,
Round thy heart, and round thy brain,
At his touch shall fall amain.
Through thy dungeon gleams a light,
Such as on the Apostle's sight,
When, imprisoned, met his eye
The Angel form of Liberty.

Up then, Christian, to the strife!
Scorning insult, wrong and life,
Persecution, earth's renown,
Cast oppression's altar down;
Sound the Saviour's words of peace,
Till its blood-stained rites shall cease,
On thy banner blazon high,
God and Africa's Liberty. M. S. N.

From the Missionary.

Latimer and Ridley.

["Be of good comfort, Mr. Ridley, and play the man: we shall this day light such a candle, by God's grace in England, as I trust shall never be put out."—*Bishop Latimer to bishop Ridley, at the stake. Vide "Book of Martyrs."*]

Those men of hoary hair
Blanched by the mitre's weight—
How calmly did the flame's wild glare
They meet their fearful fate.
Bright their prophetic smile,
As with undying fire,
Wan Superstition lights that pile—
Their everlasting pyre.

They knew the flame when lit,
A darkened earth would daze,*
That worlds would read their story writ
In its unfolding blaze;
That by its lustre shed
Along the ages' track,
Would idle worshippers be led
To God's pure temple back.

That in each reverend fane
Where erst the fathers trod,
A better and an elder strain
Would mount to Zion's God:
That where they knelt in youth,
That where they wept in age,
Would gleam the glorious Gospel Truth
From uncorrupted page.

Along the rocky strand
On many a verdant hill,
That guards and crowns their father land,
That flame is burning still:
For where low homesteads blest,
And lordly towers appear,
The martyr's faith is still confest
The martyr's names are dear.

Jesus! throughout all time,
May that pure light illume
Each cheerless realm, and darkling clime,
Of shadow and of gloom;
Till, where a footstep falls,
In forest, desert, glen—
Till 'mid the Eternal City's walls,—
They bless those reverend men.

All praise for faith like theirs!
With never ending strife,
In love unfeigned, with ceaseless prayers,
Their spirits toiled through life:
And, when the death hour came,
Fierce fires around them curled,
Their wearied bodies fed the flame,
That lights, to Christ, a world.

New-York, Feb. 14th. B. D. W.

* Daze (*daisen*, Dutch) to confuse or confound, to overpower with light,—hence *dazzle*. Authorities are numerous. One, which is very characteristic, we give from *Tyndall*. He is speaking of the Romish clergy. 'If any do but lift up his nose to smell after the truth, they swap him in the face with a fire-brande, to synge his smelling; or if he open one of his eyes once to look towards the light of God's word, they bleare and *daze* his sight with their false jugglings.'

Then takes he forth the shield, whose light so *dazed*
The lookers on, they fall down all amazed.
Harrington, Orlando, x. 93.

As where the Almightie's lightning broad does light,
It dims the *dazed* eyes, and daunts the senses quite.
Spencer, Fairie Queene, i. 81.

They smote the glistening armies, as they stalk
With quivering beams, which *daz'd* the wondering eye. *Fairfax.*

Poor human kind, all *dazed* in open day,
Err after bliss, and blindly miss their way.
Dryden.

MISCELLANY.

We grieve—we weep in our souls—when we see among evangelical christians such a number of strong men, who, instead of responding to these real and wide-spread dangers, are wasting their energies in hunting up some stray flake that is thrown off by the very rapidity with which the cause of abolition is speeding on. A field of effort is opened before them, enough to make all the energies of the soul rise up; and yet, instead of coming forth and vindicating the cause of the oppressed, in connection with all the truths of God's word, they hesitate, and find fault, and suggest difficulties, which would speedily vanish, if they come forth fearlessly and with energy, for the redemption of our country.—*N. E. Franc.*

Slave Trade in New-England.

Slavery, it is believed, was never sanctioned by law in New-Hampshire; custom however tolerated its practices before the revolution. Human beings were considered as articles of traffic, and were bought and sold, and transferred from seller to purchaser, much in the same way that horses, oxen, and other animals were. They were conveyed by deed under hand and seal. More than ninety-three years ago *George* and *Lucy* were transferred by deed of sale from the Massachusetts Bay to the province of New-Hampshise "for and during the term of their natural lives," as appears by the following document, which was handed to us by a friend, a few days since. This ancient New-England slavery was not of the same type with modern southern bondage. It was less in duration, extending only "for and during the natural life"—a period long enough in all conscience—whereas by the southern slave code, it extends not only through life, but to the slave's descendants through all time. c.

Know all men by These Presents that I Moses Hazzen of Haverhill in the County of Essex and Province of the Massachusets-Bay in New-England Gent. Do hereby sell aliene Convey and Confirm unto James Osgood of Rumpford in the Province of New-hampshire yeoman his Heirs and Assigns, my East India Indian man George and my negro Wooman Lucy for and during the term of their Natural lives for and in Consideration of the sum of three hundred pounds old tenor so called, to me in hand paid by the abovenamed James Osgood which is to my full satisfaction and Content.

In Witness and for Confirmation whereof I have hereunto set my hand and seal this eight day of October Anno Dom: 1744.

MOSES HAZZEN. L. S.

Signed Sealed and Delivered
In Presence of us
SAMUEL MULLICKEN
STEPHEN HUSE.

Slavery Law and Practice.

We take the following advertisements from a Mississippi paper, published in Natchez, June 1, which show the fate of the helpless slave, who, in his attempts to escape from the enjoyments of slavery, happens to fall into the custody of the officers of the law.

WAS COMMITTED

TO the jail of Adams county, as a runaway, Nov. 10th, 1837, by W. S. Purdue, Esq. a negro man calling his name JIM, and says that he belongs to Mrs. Bland in Vicksburg. Said boy is 5 feet 5 inches high, of a black color, has three small scars over his right eye, had on an old straw hat, old pair of linsey pants very much worn, and about 22 years of age.

The owner of the above described negro is requested to comply with the law and pay costs before he can be released from custody.

Nov. 17–44wtf S. B. STUTSON, Jailor.

NOTICE—Is hereby given that the above described Negro man calling his name Jim having been confined in the jail of Adams county, as a runaway for six months, and having been regularly advertised during that period, I shall proceed to sell said negro man Jim at public auction to the highest bidder for cash, at the door of the court house in Natchez on Monday, 18th day of June, 1838, between the hours of 11 o'clock A. M. and 4 o'clock P. M. of said day in pursuance of the statute in such cases made and provided. MARK IZOD, Sh'ff. A. C.

May 11d1–18:vtf

In the same paper we find five runaways, sixteen commitments and several sales advertised. c.

American Aristocracy.

In Europe you meet with an aristocracy of birth and family—an aristocracy of wealth, and sometimes, an aristocracy of learning. But it was left for the United States to establish an aristocracy of the skin.

Our contempt and holy indignation are often excited, in the CHURCH, upon the highway and upon the waters—in public and in private circles, at seeing white men, who have no other claims to superiority than a pale face, lording it over and abusing their colored brethren. These weak minded beings really feel a conscious superiority and arrogate to themselves superior importance, because of their white skin, while in very many instances, their heads and hearts are as empty as a gourd, and the colored brother, who is the object of their neglect and oppression, morally and mentally as high above them as the heavens are above the earth. But they have pale faces, they must be superior!! and to show their superiority, the colored man must be insulted and abused!!!

This conduct often reminds us of a circumstance related by one of our brothers, which happened in his youth. He and an elder brother genteely clad, one Sabbath morning started for church, and soon fell in with two dirty, ragged boys, whose parents had taught them nothing, *save to be idle, to curse and to drink rum.* These boys were soon struck with the neatness and gentility of our brothers, and one of them, from the midst of his dirt and rags, exclaimed, "Oh! you've got new clean clothes, but we've got straight hair, and that makes up for your new clothes." So our poor brothers, whose hair happened to be a little frizzly, *in their estimation*, were brought to a level with, or degraded below, these vicious dirty boys. How characteristic of the American aristocracy of the skin.—[*Col. Amer.*

How wisely was it said by the great Edmund Burke—"Nothing can make a happy slave but a degraded man. It is only in proportion as the soul grows callous to its own degradation, and the sense of manly pride is lost, that the heart of one who is a slave can know anything like comfort."—Hence the allegation that slaves are happy, is itself the deepest condemnation of slavery.

Drinking Healths.—What sense, inquires one, with a good deal of force—What sense is there in drinking another man's health, while I am destroying my own?

Your love doth not ebb and flow, but your sea is—*Rutherford.*

Ruin of the West Indies.

Among the evidences of approaching ruin to the West Indies, in consequence of emancipation, we observe the following notice in one of the Jamaica papers. It shows what the men of business and enterprise are thinking of—certainly not of speedy desolation and barbarism, unless the plans of British capitalists for establishing steam navigation across the Atlantic proves that WE are hastening to ruin.—*Emancipator.*

"Kingston, June 5, 1838.

ADVERTISEMENT.

STEAM NAVIGATION
BETWEEN
NEW-YORK AND JAMAICA,
BY WAY OF ST. THOMAS' AND HAVANA.

WE are authorized to state that the Subscription List for the STEAM NAVIGATION between New-York and Jamaica, by way of St. Thomas' and Havana, lies for signatures at Harty's Tavern. Gentlemen favorable to such an enterprise will please signify their approbation as soon as possible, in order that the result may be transmitted by the J. W. Cater to New-York."

Says the Kingston Morning Journal, of May 30, "In consequence of the great triumph of the Great Western and the Sirius, it is now determined that the intended company, waiting the results of this great event, will soon bring their contemplated measure before the public, by the establishment of two superb steamers between New-York and Kingston, by the way of St. Thomas' and Havana, performing the voyage in a very short time, and conveying all the passengers from Europe to the western world, and vice versa. It is not generally known that Jamaica is destined to be connected by three lines of steam communication with the Isthmus of Panama, opening a direct line of steam navigation to Canton by Owyhee, and to New Holland by Otaheite. When this great event is established, Jamaica will become the most important commercial entrepot in the world, and will then richly merit the name of the Queen of the Islands."

A Noble Soul.

Who cannot look, with increased confidence, to the condition of a departed friend or fellow citizen, when he gives such demonstrative evidence of "his heart being right with God," as did Mr. Kohne? Unlike the selfish, slaveholding Girard, he especially remembers the poor, down-trodden, colored citizens. Like his Lord and Master, they are equally with others, the objects of his care and remembrance. His memory shall be blest, and his doings, like a tree planted by the water side, "shall fade never."—[*Col. Amer.*

Extraordinary Bequests.—The following official report of the provisions of the will of Frederick Kohne, is copied from Poulson's Philadelphia Daily Advertiser of Saturday.

Annals of Benevolence.—The Charitable Bequests of FREDERICK KOHNE, deceased, are as follows, viz:

To the Theological Seminary of the Protestant Episcopal Church, near Greenwich, New-York,	$100,000
To the Domestic and Foreign Missionary Society of the Episcopal Church, exclusive to the domestic concerns,	10,000
Society of the Church for the advancement of Christianity in S. Carolina,	5,000
Ladies' Benevolent Society in Charleston, S. C.	5,000
Shirras's Dispensary in Charleston,	10,000
Bishop's Fund in South Carolina,	5,000
Female Episcopal Benevolent Society of St. James' Church, Philadelphia,	3,000
Philadelphia Dispensary,	10,000
Female Association of Philadelphia,	5,000
Orphans' Society of Philadelphia,	60,000
Infant Schools of Philadelphia,	5,000
Charleston Episcopal Domes. Missionary Society, for the support of the officiating Missionary of St. Stevens' Church,	10,000
Mariner's Church in South Carolina,	5,000
House of Refuge in Pennsylvania,	100,000
Society of the Church for the advancement of Christianity in Pennsylvania,	5,000
Pennsylvania Institution for the Deaf and Dumb,	20,000
Episcopal Church for the support of the Bishop, having the city of Philadelphia in his diocese,	5,000
General Episcopal Sunday School Union of New York, &c.	20,000
The residue and remainder to such charitable institutions in Pennsylvania and S. Carolina, as his executors, or the survivor of them, shall deem most beneficial to mankind, and so that part of the colored population in each of the said States of Pennsylvania and S. Carolina shall partake of the benefits thereof—the residue of course is not ascertained, being subject to contingencies, but the Register thinks he may estimate it at the probable sum of	300,000
Besides the above, the deceased gave for the benefit of the Orphan House and Religious Institutions in Charleston, certain sundry houses, lots and buildings in Charleston, value to me not known, (supposed)	50,000
	$733,000

Literary Notices.

EMANCIPATION IN THE WEST INDIES. *A Six Months Tour in Antigua, Barbados and Jamaica, in the year* 1837, By J. A. THOME and J. H. KIMBALL. *New-York, Am. Anti-Slavery Society*, 1838. pp. 489, 12 mo.

GOVERNOR EVERETT says:

"*It has given me new views of the practicability of emancipation.* It has been effected in Antigua, as appears from unquestionable authorities contained in the work of Messrs. Thome & Kimball, not merely *without danger* to the master, but without any sacrifice of his *interest*. I cannot but think that the information collected in this volume will have a powerful effect on public opinion, not only in the northern states, but in the slave-holding states."

GOVERNOR ELLSWORTH, of Connecticut, writes thus to A. F. WILLIAMS, Esq. of this city, [New-York.]

NEW-HAVEN, May 19, 1838.

"*My Dear Sir,*—Just before I left home, I received from you the Journal of Thome & Kimball, for which token of friendship I intended to have made you my acknowledgements before this: but I wished first to read the book. As far as time would permit, I have gone over most of its pages; and let me assure you, it is justly calculated to produce great effects, provided you can once get it into the hands of the planters. Convince *them* that their interests, as well as their security, will be advanced by employing free blacks and emancipation will be accomplished without difficulty or delay.

"I have looked with great interest at the startling measures of emancipation in Antigua; but if this book is correct, the question is settled as to that island beyond a doubt, since there is such accumulated testimony from all classes, that the business and real estate of the island have advanced, by reason of the emancipation, one fourth, at least, in value; while personal security, without military force, is felt by the former masters, and contentment, industry and gratitude, are seen in those who were slaves.

"The great moral example of England, in abolishing slavery in the West Indies, will produce a revolution on this subject throughout the world, and put down slavery in every christian country.

"With sentiments of high esteem, &c.

"W. W. ELLSWORTH."

Rev. Dr. EDWARDS, President of Andover Theological Seminary, writes thus to Mr. BIRNEY:

ANDOVER, June 16, 1838.

"*Dear Sir,*—Yours of the 9th inst. came to hand last week. The subject of it is important, and will receive such attention as truth, duty, and the highest good of men may seem to require. I thank you for the 'Emancipation in the West Indies.' I had before received from your committee the bound volume, but had not finished the reading of it till after the receipt of your letter. For the volume, I now return to the committee through you, my cordial thanks. It is an interesting document, and is adapted to do much good. The facts which it contains, and to which so many distinguished men in the West Indies have so abundantly testified, seem to show that negroes are *men*, and can be governed by such motives as govern other men; and, of course, that there is no good reason, from the nature of men, why colored persons should be slaves rather than white persons; and that those who said that black men could not take care of themselves; would not work without the whip, should they be set free—would kill their masters, &c., and that such as advocated emancipation, &c. were fanatics, *did not speak the truth.* These facts also seem to show that emancipation was *safe*, even where there were *ten* colored persons to one white one; and that it was *salutary* to all classes of the population; that it lessened the danger of insurrection—increased the value of real estate, and that the owners even of *sugar plantations* could cultivate them to greater advantage by *free* labor, than it was done before by slave labor; *and that it tended powerfully to the highest good of all classes of people.* Should the Lord incline all the planters throughout all these islands to emancipate their slaves, and should he bless them in doing it, as the facts which are already developed seem to indicate that he would, it would be a new and glorious exhibition of the safety and utility of *doing right;* of giving to men their due, and of doing to others as men ought to wish, under a change of circumstances, that others should do to them. That we may ever be under the Divine guidance, and pursue such a course as is best adapted to lead all men to do this, is the earnest desire of Truly Yours, &c.

J. EDWARDS."

Behold, Ye Tobacco Chewers.

We never used tobacco and never expect to, but we commend the following to those who do. We commend to the young gentlemen who are about initiating themselves in the art and mystery of segar smoking, the definition of the delicate and useful occupation in the following catechism.

From the Kentucky Sentinel.

Question. What is tobacco?

Answer. An ill-savored, stinking, poisonous weed.

Q. Do animals feed on this weed?

A. An ill-looking reptile called a tobacco worm; a species of stinking goat, and the noblest of God's creatures, man, are the only beings under the canopy of heaven that will touch or have any thing to do with it.

Q. What is chewing tobacco?

A. It is to stuff the mouth of man with that which would make a hog squeal and make a dog vomit. It is to make man an associate and boon companion of the tobacco worm.

Q. What benefits are to be derived from tobacco?

A. It discolors and destroys the teeth, causes an unnatural and deleterious flow of saliva, produces dyspepsia and all the evils attendant upon indigestion.

Q. Do gentlemen chew tobacco?

A. Mum.

Q. What is a segar?

A. A cylindrical roll of pollution formed to protrude from the frontal orifice of the heads of fools and dandies.

Q. What is smoking segars?

A. It is that roll of pollution ignited at one end, and a calf tugging at the other.

Q. Do gentlemen smoke segars?

A. Hum.

Q. What is snuff?

A. It is stems and refuse and most nauseous portions of tobacco ground to powder, but not to be trodden under foot of men.

Q. Were ladies noses made for snuff?

A. If we reason from analogy we conclude not; for in all the works of the Creator we observe a wonderful adaptation of parts to the use for which they were designated. We therefore conclude, had they been designed for snuff, they would have been turned the other end up. Would'nt this look nice?

Q. Do ladies take snuff?

A. Hum.

Q. Who knows the folly and evil of using tobacco from many years' experience?

A. The writer of this.

Q. Is not experience a good teacher?

A. The proverb says she is, and that fools will learn of no other.

Q. Will experience teach fools to quit using tobacco?

A. We fear they will reject her lessons.

From the Independent Messenger.

Decision of Character.

Give me as a friend and companion the man who has honesty enough to avow his opinions on all subjects, and on all proper occasions. To be undecided is to be unduti-ful, for it is the imperious duty of every intelligent being to possess decision of character. And what after all is to be gained by concealing one's real views on any subject whatever. Especially let all church members openly arm their sentiments without fear. For a disciple of Jesus Christ to be undecided—carried about by every wind of doctrine; seeking the praise of men, rather than that of God, is a shame. He who with prompt decision expresses his religious opinions, will most certainly receive the respect of all candid men. For whether others are inclined to fall in with our views or not, they will not think the less of us for our honesty. Let us decide what is truth, and boldly advocate it, whether we "sink or swim, live or die." G. W. S.

TAVERN STAND
For Sale or to be Let.

THE subscriber offers for sale or to let the pleasantly situated TAVERN STAND in the West Village in Goffstown, near the Meeting House. It is a large square house, two stories high, with a spacious hall, and a large and convenient kitchen attached to the same, and well calculated in every respect for a Public House.

The Stable and out-houses connected with this establishment are well situated. Connected with this establishment are four or five acres of land, and a good GARDEN, which may be had if desired.

This Tavern Stand is situated on the Stage road leading from Nashua to Hanover through Hopkinton, and known by the name of the "Butterfield Stand."

Possession given immediately.

For further particulars inquire of the Subscriber on the premises.

HUGH J. TAGGART.

Goffstown, N. H. May 26, 1838.—2 m.

New Books.

JUST received and for sale at the N. H. Anti-Slavery Depository:—

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

Narrative of JAMES WILLIAMS, an American Slave.

STATE OF NEW-HAMPSHIRE.

Grafton—ss.

Court of Common Pleas, Nov. Term, 1838.

EZRA W. AVERY, of Plymouth, in said county, gentleman, Plaintiff, against Cyril Coburn, of Lowell, in the county of Middlesex, and Commonwealth of Massachusetts, gentleman, Defendant.

In a plea of Covenant broken, for that said Coburn, on the 23d day of April, A. D. 1836, by his deed of that date, duly executed, acknowledged and registered, in consideration of $850,00, paid him by plaintiff, conveyed to plaintiff a tract of land in said Plymouth, bounded and described thus, to wit—two acres of land, bounded north by Stephen Merrill, east by Stevens Merrill, south by the road leading to Rumney, and west by Robert Burns, called the Grant place, being the same land conveyed to said Coburn by Ephraim K. West, to hold to said Avery, his heirs and assigns. And the said Coburn did therein covenant with the plaintiff that he had not conveyed the said premises, and that he would warrant and defend the same to the plaintiff and his heirs, against the lawful claims and demands of any person or persons claiming by, from, or under him, the said Coburn; and the plaintiff says that at the time of making and executing said deed the said premises were under attachment by virtue of a writ of attachment sued out of our Court of Common Pleas in favor of one Nathaniel D. Healey of Lowell, Massachusetts, against said Coburn directed to the sheriff of any county in said State, or his deputy, commanding him, among other things, to attach the goods or estate of said Coburn to the value of five hundred dollars, which attachment was made March 17, A. D. 1836, in a plea of the case for that said Coburn, on the day of the purchase of said writ, was indebted to said Healey in the sum of three hundred dollars, for so much money by said Coburn before said day had and received to the plaintiff's use, which said declaration contained, among other things. And on the 17th day of February, A. D. 1836, said premises were also held under attachment, by virtue of another writ of attachment in favor of Ephraim K. West against said Coburn, for the sum of $7000,00, which attachments were on said 23d day of April valid and in full force, and are now in full force.

This action was commenced by attaching the estate of the defendant within this State; and it being suggested to the Court that no personal service of the plaintiff's writ was made on the defendant, because he was not an inhabitant or resident of this State at the time of the service of said writ, or since—It is therefore Ordered by the Court that the action be continued to the next term of this Court to be holden at Plymouth, in and for said county of Grafton, on the first Tuesday of November next, and that notice be given of the pendency thereof by publishing this order, subjoined to a description of the action, and referring thereto, six weeks successively in the Herald of Freedom, (a newspaper printed at Concord, in our county of Merrimack,) the last publication whereof to be thirty days, at least, before the term to which this action stands continued as aforesaid.

N. B. FELTON, Clerk.

Copy examined—
16—6w N. B. FELTON, Clerk.

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar per annum, if paid in advance. After six months, One Dollar and twenty five cents will be charged. To those who delay payment until the expiration of the year, One Dollar and fifty cents. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All Letters and Communications, *Post paid*, to be directed to the PUBLISHING COMMITTEE OF THE HERALD OF FREEDOM, Concord, N. H.